AN ACCOUNT OF THE Proceedings of the *General Assembly* at *Glasgow* 1638.

Taken *Verbatim* from a Letter written by one of the *Members* present, to his *Brother* in the Country.

Jer. IX. 2.
John XI. 47.

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Advertisement.

THE following Leaves are the Copy of a Letter which a Reverend Divine of this Church, now deceast, found among his Father's Papers; also a Minister of this Church, who liv'd in the Time of our first Disturbances under K. Charles I. The Publishers are to answer no further for it, having never seen the Original: Only it is faithfully taken off the Copy, and a few marginal Notes adjected, for the Reader's better understanding the State that Church-affairs then stood in. But whoever would be more authentickly informed touching these Procedures, may be pleased to consult His Majesty's large Declaration, wherein he will find a complete Journal of them, unanswerably vouched.

47. 3. 13. 293

AN *Account of the Proceedings of the General Assembly at* Glasgow, 1638.

Reverend Brother,

I Do not think but you long for some of our News from *Glasgow*. When I came to the great Church, I saw the Commissioners there, coming from every Corner of this famous and (a) loyal Kingdom of *Scotland*. There methought, *Glasgow* was *Nice*, and our *Assembly*

(a) *The Manuscript has it* legal.

bly an *Oecumenick Council*: For Gravity, Learning and Modesty, never acted their Parts more lively than they do here. The Learning, Gravity and Modesty of each one, drawing Reverence, Respect and Admiration from others. All Comparisons do halt (*omne simile claudicat*) and so doth my Comparison betwixt our *General Assembly* and the *Oecumenical Council* of *Nice*; for our *Assembly* in some things doth far excel it. In it there were 318 Bishops, but here in our Assembly, the odious and abominable Name of *Bishop* is not heard but with Detestation: That of *Nice* was both convocated and continued by the Authority of *Constantine* the Emperor; our *Assembly* convocated indeed by the Authority of our *Constantine*, (*a*) but carrying in it a more sovereign Power, than that Coun-

(a) *But not till the Covenanters had in their publick Papers declared, That if he delayed to indict an Assembly, they would meet without his Authority.*

Council of *Nice* dream'd of, and that from a Higher than from *Conſtantine*, continuing it ſelf againſt Authority, of all worldly Princes. In the Council of *Nice* there was a melodious Harmony betwixt *Conſtantine* and the Clergy; but our noble and reverend Commiſſioners here, hold them faſter by the Text: They ſay, *They came not to ſend Peace but War, and to make Diſſention betwixt the Father and the Son.*

But I will ſhew you now, ſome of our Particulars that paſſed. The firſt thing that came in here was, Whether the Commiſſions of the *Members* ſhou'd be tryed firſt, or the Moderator elected. The King's Commiſſioner his Grace alledged, that the Commiſſioners ſhould be tryed firſt.

It was anſwered by my Lord of *Loudon*, That there behoved to be a ſettled Judicatory, before the Commiſſions could be tryed, and no ſettled Judicatory till the Moderator was choſen. There was a Scholar there re-

replyed to my Lord, That the Trial of Commiſſioners ſhould go firſt, and that becauſe both the Order of Nature, and the Order of lawful Proceedings required it. That the Cauſe ſhould precede, and go before the Effect, the Order of Nature doth require, but the tryed Commiſſioners are the Cauſe of the Moderator's lawful Election; therefore by the Order of Nature that ſhou'd go firſt. Likewiſe the Order of formal and legal Proceedings doth require it; for ſeeing the Lawfulneſs of Election dependeth upon the Lawfulneſs of the Commiſſioners, and that there is a Poſſibility of Falſhood and Treachery in theſe Commiſſioners, (*e.g.* from the Subornations of the Tables at *Edinburgh*) (*a*) if they ſhould be tryed after the Election of the Moderator, and if then found falſe and unlaw-

(*a*) *The Truth of this* Parentheſis *was never conteſted; ſuch Preliminations having*

lawful, the Moderator his Election, which dependeth upon their Validity, behoved to be void and of no Effect; and ſo as the Order of legal Proceedings would require, that the thing ſhould be done firſt which is firſt in it ſelf, and doth not depend upon any other, ſo it behoved them who, under *CHRIST*, are the Supreme Head upon Earth, to have firſt tryed the Commiſſioners, and then made Choice of the Moderator. My Lord *Loudon* knew not how to anſwer, *for* (*a*) all his Logick, but remain'd *Blancatus*. But yet it was well followed by another of the Aſſembly; yet notwithſtanding all theſe Reaſons we were

ing been made to the Elections of all the Commiſſioners, by theſe Tables, that it was far from being a free Aſſembly: See the King's large Declaration, Page 127. & ſeq. *Theſe* Tables *were Rendezvouſes of Rebellion at* Edinburgh, *from whence they ſent their Orders and Inſtructions throughout the Kingdom.* (a) *Notwithſtanding,*

were resolved to have the Moderator first chosen, so that *Reason* behoved to yield unto *Will*, the *Master* to the *Servant*; and Mr. *Alexander Henderson* was chosen with the full Consent of all; (*a*) yet there were some secret Murmuring against him, that he smell'd something of *Popery*, and that in respect of his single and unmarried Life, which came to his Ears: But he made a noble Apology for himself, protesting, that he never thought Virginity to be a Virtue, but that Marriage *is honourable in all*, and the married Life is far to be preferred before the single, seeing the *Lord thought it not good that Man should be alone*, neither could he well allow of St. *Paul*'s preferring the single Life to the married: As for himself, he protested it was the Coldness of his Complexion that debarred him from the

(a) *But his Majesty's Commissioner, for Reasons never answered to this Day, protested against the Legality of the Election.* See large Declarat. *P.* 237.

the Felicity of Marriage, and that if he were able *ſolvere debitum*, he ſhould not be ſo long unmarried after this, as *Luther* was when he came out of the Cloyſter. His Excuſe was relevant, *Nemo* (ſay they) *tenetur ultra poſſe*, and it was pity'd that he was a Man unfit for his Office, (*a*) becauſe it was but *vitium naturæ*, but not *morale*; the Defect of a Member under the Law, was but *ceremonial* or *judicial*, yea ſome thought he was the fitter to be Moderator, in ſo far as, he was contrary to the *Romiſh* Superſtition, for in the Election of the general Moderator of their Church, he muſt be groped, and proclaim'd *Maſculus*, and ſo he reſts to be Moderator.

The next proceeded to the Choice of a Clerk: Mr. *James Sandilands* was rejected, in reſpect he dwelt in

(a) *It ſeems they thought a ſingle Life debarred a Man from being made* Moderator *in an* Aſſembly.

Aberdeen, that unſanctified Place; and Mr. *Archibald Johnſton* was choſen, not for any Excellence in his Perſon, but (as I am informed) becauſe he is come of an holy Race, as being one of *Rachel Arnot* her Poſterity, that bleſſed Saint, whoſe Poſterity for her Cauſe, will be bleſſed unto the Thouſandth Generation (*a*). Now the Moderator and Clerk being choſen, there cometh one, and preſents a Bill into the Clerk's Hands, and preſently retires himſelf, (and I think it was good for him ſo to do). The Bill when it was heard, was an Accuſation, againſt

(a) *But this Election of the Clerk, was, for irrefragable Reaſons, alſo proteſted againſt by his Majeſty's Commiſſioner. As for this* Rachel Arnot, *ſhe was the famous fœminin Head of all the Mobs, and Grandmother to* Johnſton, *who was Uncle to the late Biſhop of* Sarum, *who in the late Hiſtory of his own Times, does very much glory in being great Grand-child to ſo ſanctified a Perſon.*

againſt Mr. *Henry Rogue* (*a*), and Mr. *Andrew Ramſay*, Dr. *William Guild*, and ſundry others of that Stamp, accuſing them of *Arianiſm*; and leſt Dr. *William Guild*, and Mr. *Henry Rogue*, and ſuch like, had not underſtood what *Arianiſm* is, the Bill made it plain, *to wit*, *Arius* (*b*) was an ambitious Prieſt, who aim'd to be a Biſhop, and becauſe he could not attain to it, but was baffled out of it, hatched an Hereſy, affirming, that a Prieſt was nothing inferior to a Biſhop, which Opinion is numbered among the damnable Hereſies by *Epiphanus* and St. *Auguſtine*: The Bill being read and underſtood, becauſe it explain'd it ſelf, the Judgment of *Aerius* (*c*)

(a) *The Name is* Rollock, *but it was then, and by ſome to this Day, pronounced* Rogue; *and never Man deſerved the name better, if we conſult the Minutes of that Aſſembly.*

(b) *Mark the Ignorance of the* Writer, *or them he ſpeaks of.* (c) *Now he has lighted upon the true Name.*

was allowed, as orthodoxically Divine, notwithstanding St. *Augustine*'s Esteem of it to be Heresy; but the Ambition of a Man to be a *Bishop* was condemned, and Mr. *Andrew Cant* would have an *Anathema* (aware of that, 'tis a *Popish* Word) pronounced against them who have a Desire in their Heart to be a *Bishop*, altho' St. *Paul* says, they *who desire to be a Bishop* desire καλον εργον. There were many in the *Assembly* whose Consciences did accuse them, but in respect the Bill was not back'd, that Matter was put up, and never more of it.

Then another was delivered to the Clerk, accusing Mr. *David Mitchel* (*a*) of *Arminianism*, Mr. *Andrew Cant*, (upon whose Judgment the *Assembly* did much rely) was desired to deliver his Judgment concerning *Arminianism*: He very gravely and modestly did excuse himself in that Matter, that there were many more learn-

(*a*) *A Reverend Minister of* Edinburgh.

learned than he, to ſpeak of that Matter; For I, ſaith he, have been otherwiſe exerciſed than in reading *Arminius*'s Tenets, for after I had ſpent ſome Years in the College of *Aberdeen*, I was promoted to be a Doctor (*a*) of the Grammar School there, and in the mean time I did read *Becanus* his *Theology*. There was one ſitting beſide him, who touched him on the Elbow, and told him *Becanus* was a *Jeſuit*, and that he ſhould have ſaid *Bucanus*. He crav'd the whole *Aſſembly* Pardon, that he ſhould have nam'd a *Jeſuit*, and proteſted that he never read three Lines, either on *Jeſuit* or any other *Popiſh* Writer; yea, ſaith he, I abhor reading theſe Men, whom they call the *Fathers*, for one told me, who heard it of Mr. *Charles Ferme*, that they ſmell'd too much of *Popery*: *Bucanus* have I ſtudied, and ſome *Engliſh Homilies*, but above all, I ow all I have to the moſt Reverend Mr.

(*a*) i. e. *Uſher*.

Mr. *Catwright* (*a*); I would have ſtudied Mr. *Calvin's Inſtitutions*, but I found them ſome what harſh, and obſcure to be underſtood (*b*). and in the meantime, when I ſhould have ſtudied moſt, I had ſuch a *Prick* in my Fleſh, that I behoved either to *marry* or *burn*, being of a Complexion quite contrary to our Moderator (*c*); therefore, Moderator, I requeſt you to ask ſome other's Judgment concerning that; for *Popery*, *Arminianiſm*, and the *Alcoran* are all alike known to me: The Moderator, a modeſt Man, would not preſs him any more, ſee-

(*a*) *The great* Engliſh *Apoſtle of* Presbytery *in the Days of Queen* Elizabeth. (b) *i. e. He did not underſtand* Latin, *for* Calvin *writes in a plain intelligible Stile, but his* Latin *is as refined as any Performance that ever appeared in that Language this* 1600 *Years.* (c) *This may eaſily be believed, if what is reported of him be true,* viz. *That he begot his Son Mr.* Andrew, *upon a* Sunday *betwixt his Forenoon and Afternoon's Sermons.*

ſeeing he had ſo largely and freely declared himſelf.

Next, The Commiſſioner of *Forfar*, a Shoemaker by Profeſſion, ſtood up and beckned with the Hand, and deſired Audience. I, ſaith he, tho' a Man of ſmall Learning, yet by virtue of my *Presbyterial* Commiſſion, have as great Power to ſpeak and decide Matters here, as any that hath Impoſition of Hands from a Biſhop, concerning *Arianiſm* (*a*). One bade him ſay (*Arminianiſm*) I know not ſaith he, how you call it, but when I was in *Holland* buying Leather, in order to my Vocation, there was one *Barnaveld* who was arraign'd and beheaded; I ask'd what was the Fault? They ſaid he was found guilty of *Arminianiſm* and *Treaſon* againſt the *State*: So in my Judgment, *Arminianiſm* is *Trea-*

(a) *The Sutor here, conſidering their Principles and Conſtitution, was certainly in the Right.*

Treaſon againſt the *Covenant*, and deſerves to be puniſhed with Death. Some of the wiſeſt were aſhamed of the Shoemaker's Diſcourſe in ſuch a Place; wherefore my Lord *Loudon*, to recover the Credit of the *Aſſembly*, beginneth to ſpeak very deeply, concerning *Perſeverantia ſanctorum*, *univerſal Grace*, *abſolute* and *conditional Predeſtination*; but he came as far ſhort of it, as *Mourine* his *Anatomy* of *Arminianiſm*. Yet altho' *Arminianiſm* was not well underſtood by the greateſt of theſe who had elective Voices, it was condemned as *Hereſy*, becauſe it was condemned of the Council of *Dort*, and Mr. *David Mitchel* was held an *Heretick*, and deprived of his Miniſtry; but the true Cauſe of his Deprivation (ſo far as I could learn) was not *Arminianiſm* but a private Quarrel the Earl of *Rothes* had againſt him, becauſe of ſome Letters he had written, which did offend the Earl.

Next,

Next, There were Bills given in againſt *Biſhops*, which did accuſe both their Perſons and their Offices. As for their Perſonal Faults, 'tis Wonder with what Facility all their Alledgances were proven, yea, the very hid Secrets of their Hearts were brought to Light; and it ſeems now the *Aſſembly* were become καρδιαγνοσται (a) The *Biſhops* were found guilty, and the greateſt Fault the *overruling Elders* found to be in them was, that they endeavoured to keep up that ſtill for the maintaining God's Ser-

C vice,

(a) *There were indeed the horrideſt Crimes laid to their Charge, that humane Pravity can perpetrate: But this was only in a ſcandalous Libel, read from all the Pulpits of the Kingdom, wherein they are cited before the* Aſſembly, *at the Inſtance of the Presbytery of* Edinburgh: *But this* Calumniari audacter *was all they wanted; for when it was called, and read before the* Aſſembly, *there was not ſo much as one Article of the Libel attempted to be proven, but all taken for certain Truth.*

vice, which was consecrated to it, and that they did strive to save the Country from procuring any more of *GOD's Wrath* against them, and the *Sacrilegious Dealing and robbing of the Church*: And the chiefest Crime the Ministry had to lay to their Charge, was, That they had too great Power and Commandment over them. These Faults were thought by the whole *Assembly* to be worthy of the highest Censure.

Mr. *Thomas Mitchel* a Reverend Brother, was asked by the Moderator, What Censure he thought fittest for them? Surely, says he, I must confess that there is not a Minister amongst us all that has been more obliged to *Bishops* than I have been; for I have been accused by my malicious Enemies both of Adulteries, Incest, secret Murder, and many other things; and they have decided my Innocency always, when otherwise I had been overthrown. And when I pleaded against the Earl of *Errol* for Augmentation

tation (*a*) and would fain had back the Tack (*b*) of the *Tithes* of the Parish, which I gave at my Entry, I found ever the Bishop my very good Friend: Yet nevertheless I have heard the *Roman Bruti* (*c*) preferred Justice before the Life of his own Son; and sundry others to whom Justice was dearer than their own Life; and so I prefer Justice to any Respect I do carry them, and declare my self here, both an Enemy to their personal Faults and hateful Office, and think them all worthy of Excommunication, and all that may follow thereupon (*d*).

Next then, they began to speak of their Office, where they found a little more Difficulty. Mr. *Andrew Ramsay*,

(a) Viz. *Of* Tithes, *or* Stipend, *as we call it.* (b) *Lease.* (c) *It is* Bruti *in the* MS.; *so that it has either been the Ignorance of the Speaker or the Relater.* (d) *Which in those Days was Forfeiture of Moveables, Proscription,* &c.

ſay, a Man of wonderful Learning, was asked by the Moderator, What he thought of *Epiſcopacy*? If, ſaith he, it were with me now, as when I diſputed with Father *Anderſon*, I durſt take upon me to maintain the Lawfulneſs of *Ruling Elders*, and Unlawfulneſs of *Epiſcopacy*; but now the cold Winter of my Age has frozen the Vigour of my Judgment, and ſo dull'd the Senſes whereby my Soul works, that I am not able to do as I would: But yet I hope to bring an Argument againſt *Epiſcopacy*, that cannot be anſwered, and it is this; There were no *Biſhops* at the *Reformation*, ſo there ſhould be none now. It was anſwered to Mr. *Andrew*, At the *Reformation* there were *Biſhops* within this Iſle, (*a*) as good *Proteſtants* and better than any *Puritan* in *Scotland*, who witneſſed

(*a*) *And in* Scotland *too, whoſe Names ſtand in the Parliament-Record, as conſenting to the Acts eſtabliſhing the* Reformation, *in the Year* 1567.

neſſed by their Death the Truth of their Profeſſion, as *Ridley*, *Latimer*, *Hooper*, *Cranmer*, all *Biſhops*, all good *Proteſtants*, all good *Martyrs*, ſince the *Reformation*. The Seven Angels (of whom Mention is made in the *Revelation* were Seven *Biſhops*, as the moſt learn'd do interpret them. *Euſebius* deduceth a *Catalogue* of *Biſhops* from the Apoſtles to his Time, who govern'd in the Four principal Churches, *Jeruſalem*, *Rome*, *Antioch*, and *Alexandria*. So your Argument is as cold as the Winter of your Age, and the great Argument you bring for your *overruling Elders*, is not apodictical enough: They who labour in the *Word* and *Doctrine* are worthy of *double Honour*, 'tis an ill Conſequence that there were laick Elders, but rather it will follow, that theſe *Presbyters* that *laboured* not in the Word, are worthy of ſingle Honour only; neither were there ſuch Elders known in the primitive Church, for even *Calvin* himſelf *Inſt. Lib.*

Lib. 4. *C.* 4. *S.* 2. confeſſeth, that the Elders did undergo the Offices of Teachers. There was more ſpoken of this Matter, but *Reaſon* did not carry it, and they will not be *Ruling* but *Overruling* Elders.

There was a particular Regrete given in to the Clerk in a Bill, againſt the Biſhop of *Aberdeen*, ſhowing how he and ſome of his Subpoſts, Doctor *Barron*, Doctor *Scroggy*, and Doctor *Sibbald &c.* did ſuſpend ſome lawful Brethren of that *Dioceſe*, for humbling themſelves before God on the *Lord's Day*, with faſting and praying. This doing of the *Biſhop* was thought by the whole Aſſembly as moſt impious and wicked, and unworthy to have entred the Heart of any Chriſtian, much leſs into the Heart of thoſe who took upon them to teach others. Then Mr. *Alexander Martin* ſtood up, and affirmed the Bill moſt true, ſaying, that his Brother and he were Two of thoſe faithful Miniſters that were

were ſuſpended, ſhowing likewiſe, how impiouſly and wickedly the *Popiſh Doctors* did reaſon concerning the Inconveniency of faſting on the *Lord's Day*, but they (ſaith he) idle Men, who have no other thing to do but to preach and ſtudy, and do the Work of a Miniſter, have ſo furniſhed themſelves with that which they call Antiquity and School *Divinity*, *Controverſy* and the like, and can make ſuch corrupt Gloſſes on the Text, that they and ſuch like as they would have overthrown our Purity, if this powerful Mean of the *Covenant* had not been oppoſed to them. As for my ſelf, when I was at *Langſide*, I was ſo born down with a ſmall *Stipend*, that I was forced to take an honeſt Man's Tack over his Head, and pay Farm for it, altho' it was contrary to ſome Acts of our Aſſembly; and in labouring of it, I ſpent Five Days every Week, and ſcarcely could get the Sixth Day for the Work

of

of the *Miniſtry*: And my hard Fortune it is, that I am tranſplanted to a Place where the Glebe is ſo great, that I am no leſs taken up with it than I was taken up with the Plough; ſo I had no Time to meddle with theſe Queſtions of Divinity, and did not oppoſe my ſelf to theſe Doctors by way of Diſpute, but prayed *GOD* to forgive them, and told them I ſhould preach *JESUS CHRIST* to my People, with an orthodoxical Mind.

Mr. *James Martin* his Brother, not ſo good an Husbandman, yet a better Linguiſt, made a heavy Regrete againſt the Superſtition which is in the Dioceſe of *Aberdeen*: Yea, ſaid he, the Doctors of *Aberdeen* were ſo impudent, and ſo bold, as to bring ſome *Popiſh Arguments* for maintaining that Superſtition, that they ſhould not faſt on the *Lord's Day*, out of *Tertullian*, which I never knew till I heard of them. *Tertullian* (ſaith one

one of them) said, *Nefas ducimus jejunare* (*a*). St. *Ambroſe* affirmeth it was a Cuſtom among the *Manicheans* to faſt on the *Lord's Day, hoc eſt*, ſays he, *in reſurrectionem Chriſti non credere, ſi quis legem Jejunii die dominico indicat* (*b*). And other Arguments they brought out of theſe Men they call the *Fathers*, whoſe Names I cannot remember. They brought likewiſe Words out of the 8*th* of *Nehemiah*, where the People is forbidden to ſorrow, becauſe it was a Day *holy unto the Lord*, but to go Home, and to eat of the Fat, and to drink of the Sweet: No, I do not think, they are ſo much given to *Superſtition*, but that they

D rather

(*a*) *The Reader will excuſe the falſe* Latin, *becauſe of the Speaker's Ignorance in the Language of the Beaſt: However, it ſtands ſo in the* M S.

(b) *What the Word* (indicat) *has to do theke, 'tis more as I can tell, (but ſo the* M S. *bears.*

rather fast upon that Day which they call *Good-Friday*, than upon the *Lord's Day*: But however it is alledged by such Men as they, that Fasting was condemned in the *Manicheans*, and that *Aerius* and *Eustachius*, Hereticks, did fast on the *Lord's Day*; yea, if my Advice be taken, there shall be an Ecclesiastick Law made for it, in this Reverend Assembly, yea, *obligans in conscientia*: For altho' it be *Popery* to say, That an Ecclesiastick Law can *obligari* (a) *in conscientia*: Yet for the suppressing of so great *Superstition*, I would have it so to be made, and that no Fast be sanctified but only on the *Lord's Day*. And as for the abolishing of the Superstitious Remembrance of *Good Friday*, I would have, That *Marriage-Feasts*, and *Baptisms*, and *Presbyterial Meetings*, be especially upon that Day,

(a) *Another wrong Word, but we know not but it might been the* Transcriber's Fault.

Day, where it may be lawful for us to entertain our ſelves as largely as the ſuperſtitious Obſervers of Days do themſelves on the *Twenty fifth* of *December*.

Some Brethren of the *Aſſembly* hearing the faſting on the *Lord's Day* condemn'd by *Tertullian* and *Ambroſe*, as Mr. *James* repeated from the Doctors of *Aberdeen*, they took *Tertullian* and *Ambroſe* to have been *Papiſts*, and *Aerius* and *Euſtachius* orthodoxically Divines: But for *Nehemiah* they thought him *Apocryphal*.

It was concluded in the *Aſſembly*, that no Day ſhould be kept holy, but only the *Lord's Day*, and that according to the Sabbathary of *England* (*a*) it ſhall not be lawful to pluck an Ear of Corn on that Day, and the whole Day to be ſpent in Preaching,

(a) *What the Meaning of this is I know not; probably it ſhould be,* Sabbatarians.

altho' the Minister should speak Nonsense to them, (*a*) yet not to desist till Five a Clock, and if he want Matter he'll make the longer Time betwixt the Words, as some learned Preachers do, such as Mr. *Alexander Martin*.

Moreover, Mr. *James Martin* alledged, There was nothing more fostered superstitious Zeal of Days in the Peoples Minds, than the *Kalendary*, which is in the Beginning of our *Psalm-Books*: If, saith he, Pope *Gregory* had Power to put the Year some Ten or Twelve Days back again in his *Reformation* of the *Kalendar*, may not we take away the superstitious Names that are given to Days, as *Good-Friday*, *Pasch-Day*, *Lamb-*

(b) *Their constant Practice to this Day, especially on Communion Days, when 'tis no strange Thing, to see Seven or Eight Hours of uninterrupted Preaching.*

Lambmas, *Michaelmas*, *Hallowmas* *Martinmas*, *Chriſtenmas*, *Candlemas*. So I would not have a *Maſs* left in all the *Kalendar*, or any other Name that ſmells of *Popery* or *Superſtition*. The Moderator then asked him, how he would have the Year to be calculated? He anſwered, According to the Months and Days.

According to many, he was thought to ſpeak very Religiouſly, Piouſly, and Prudently: But the Commiſſioners of *Edinburgh*, *Aberdeen*, and *Dundee*, (*a*) with a wonderful Sagacity, began to ſmell that Mr. *James*'s Diſcourſe, concerning the Reformation of the *Kalendar*, had another End than the taking away

(*a*) *Theſe Three Boroughs, had advanced more Money than all the reſt, for Maintenance of the Covenant, and had taken Bonds for it from ſome of the Bankrupt Nobility and Gentry.*

away of Superſtitious Names from the Times and Days, *to wit*, That he had been ſuborn'd by ſome Noblemen and Barons (who have another End than Religion in their Procedures) who have taken up from the Merchants great Sums in Borrowing, for defending the *Covenant*, to the End that the *Kalendar* being ſo reformed (without the Merchants own Conſent) and no ſuch Time as *Martinmas* and *Whitſunday* to be found in the Year, then the Bonds ſhould be as no Debt, but as much as to be paid *ad Calendas græcas*, that is, *never*. Wherefore they proteſted, and took Inſtruments in the Clerk's Hands, that nothing ſhould be concluded on as to the *Kalendar*, till they had new Securities for their Money, according to the new Stile which was to be ſet down by the *Aſſembly*. Mr. *James Martin* proteſted he was innocent of all ſuch Intentions; and the Noblemen and Barons were

were not a little diſſatisfied they were ſo tackled (*a*).

(a) *Here the* MS. *ends abruptly, but 'tis probable, the Journal of the* Aſſembly *has been continued in ſome following Letters.*

FINIS.